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THE BROTHERHOOD OF NATIONS AND OF MEN.

"The brotherhood of nations and of men
Comes on apace. New dreams of youth bestir
The ancient heart of the earth—fair dreams of love
And equal freedom for all folk and races.
The day is past for idle talk of Empire;
And who would glory in dominating others,
Be it man or nation, he already has writ
His condemnation clear in all men's hearts."

THE PACIFIC

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THE BIBLE AND THE TWENTIETH CENTURY CATACLYSM.

During recent months more than at any other time for many years has thought centered on those parts of the Bible in which there is mention of the Coming of the Lord. All around the world people have been seeking anew to ascertain, if possible, what was in the minds of the writers of the gospels and epistles when they made use of the words, **Parousia** and **Epithaneia**; and what was in the mind of Christ and his first disciples when were uttered those words which eminent Bible students for centuries held to apply to some cataclysmic occurrence at some future time, out of which would emerge a new earth wherein righteousness should hold sway.

It is not the purpose of this article to enter into any study of the subject of the "Second Coming," but merely to show if possible that it is not unreasonable to think that there were in those ancient utterances references to events far down the centuries. In an article last week we asked concerning certain things set forth by Walt Whitman and Edward Carpenter, "Was it prevision?" That is what we ask this week concerning certain statements in the Bible. Did they who spoke or wrote these things have prevision? If so, to what extent? Did they see only a short distance into the future, or far down the ages?

Dean Brown of the Yale School of Religion said recently: "I am just old-fashioned enough to still believe in the miracles of Christ." There are also not a few persons who are old-fashioned enough to still believe in prophecy. And Psychic Research has brought some who had departed from that belief back to at least a reconsideration of the question.

We cannot at this time take up these passages of Scripture in detail. We can touch only on the surface, merely start the minds of our readers along the path our own thought has been going and continues to go.

When Jesus of Nazareth sat in his last days on the Mount of Olives and looked down over Jerusalem and in reply to questions by his disciples told of things that must needs come to pass was this more than ordinary intelligent forecasting of events from conditions prevailing then? Or had he knowledge of the future such as could not be acquired in this manner?

What was his consciousness of God? What was his knowledge of God and of the mind of God? And as a finality, What did God know or foreknow?

We like as to Jesus of Nazareth that written some years ago by F. W. H. Myers: "There is nothing to hinder the reverent faith that, though we be all the children of the Most Highest, he came nearer than we, by some space to us immeasurable, to that which is infinitely far."

We like that by Dr. R. W. Dale: "He stood in a nearer and more wonderful relation to God than other men; He knew God as no prophet or saint had ever known God before; He breathed a diviner air; He lived in a diviner world; He was nearer akin to the Eternal."

We like this by Dr. Reginald J. Campbell: "He believed in himself, not as an ordinary human being, but as the Man from Heaven, the Son of God, the superhuman instrument, long expected, long foretold, through whom mankind should be brought into right relations with God. * * * A Jesus who is only one of ourselves, a man among men, guessing at the riddle of existence as we have to do, but knowing nothing certainly concerning his own destiny or ours, might be a great teacher, but he is not all our poor human nature needs. We want a deliverer who is a master in other worlds than this, and knows it, a revealer who can speak as from the very heart of things and with the voice of God; but whose life is so intertwined with our own that nothing can be true of him which is not also potentially true of us."

Concerning God our thought is that he is more than a being who is becoming; that there must have been some plan of the universe as we see it and know it, and that there must have been foreknowledge. What knowledge, accordingly, we ask, had Jesus of Nazareth of the mind of God as he sat that day on the Mount of Olives and uttered those words that have been handed down as a heritage to all generations? And to what did his words apply? To events about to happen, or to these and also to other events far down the ages?

We cannot escape from the conviction that the mind of Jesus swept then over the centuries and that his words applied not only to the destruction of Jerusalem, which occurred about forty years later, but also to world events in the far distant future.

It does not seem unreasonable to believe that those words as to the distress of nations, universal perplexity, men's hearts failing them, the whole fabric of society interwoven with threads of despair, men not knowing where to turn or what to do, that those words apply as well to things now happening or soon to happen as to events in that first century.

The belief is prevalent widely over the earth that we are at the end of an age; that the overturnings that have came about thus far in the great world war are insignificant in comparison with those yet to occur, that there will be yet more commotion and greater perplexity, perhaps nature herself in a state of elemental war and famine stalking everywhere.

Bravely but lightly, with but little general understanding of the roots of the war, with unbounded confidence in our valor and our strength of arms, our country has entered the conflict. Many were thinking a few weeks ago that our inventive genius was to solve the problem and end the struggle by a craft that would in a few months sweep the U-boats from the ocean; but that invention tarries. And it is not improbable that Germany may ere long have ready for use a gun which will bring down unerringly the aeroplanes which now give the entente allies the advantage in the struggles in France.

It is sheer folly to attempt to base a conclusion, as to the end of this war, on human reasoning. In the first year of the war R. J. Campbell said to the British people: "When people protest that we could not lose in this contest because our cause is the cause of liberty and justice, I answer that

this does not follow. History has another tale to tell—that the better cause may for a time have to go under till its adherents are worthier to sustain it."

Moreover, there are very many reasons for the belief that God's purpose in this war is something far higher and grander than the purpose of any man or any nation, or that of all the nations.

World conditions were such that a great cataclysm only could cure them and usher in a new and better era. We look for greater tribulation than any heretofore—if not during the war, then following soon in its wake. Life will have to be on a different basis—on the foundation of the Lord Jesus Christ, or mankind will go on to destruction. It is a time when men and women everywhere should seek earnestly to get back to Christ—to the Christianity of Christ.

Christ is coming! We do not believe that he is coming again in the flesh, but in spirit, in a mightier way than ever before in the history of the world. In these years of cataclysm humanity is to be transformed, the world is to be uplifted as it could not have been otherwise in centuries.

SOME OF THE NEW IDEAS IMPLANTED BY THE WAR.

To What Extent Will They Operate After the War?

A young man in the officers' training school at the Presidio in San Francisco wrote the other day to home friends that the school was a great leveler, that all were on one plane, that rich man and poor man fared alike, and that university deans and professors counted for no more just now and there than any of the others.

Here in our land today we stand on the threshold of experiences such as have been coming to the British people for the last two years, out of which some measure of good will come; but we wonder, oh, we wonder how much good! Will mankind learn the needed lesson to such an extent that it will get on the real democratic basis? or will chastening after chastening be yet necessary?

Donald Hankey, a young Briton, went out to the trenches in the early weeks of the war; he was killed in action in October, 1916, but a series of articles written by him for the Spectator and other London papers have been gathered together in a book with the title "A Student in Arms." It shows in a remarkably striking manner the road his mind and other minds have traveled. He tells of many among the recruits who had been brought up from earliest youth to thank God that they were not as other men, to set store by the innumerable little marks that distinguished them from the 'lower classes.' These being sacrificed now to an idea they felt horribly embarrassed.

"Even the gentleman who had prided himself on his freedom from 'the snobbishness of the suburbs,' felt ill at ease. Of course he had been to workingmen's clubs; but there he had been 'Mr. Thingumy.' Here he was 'Mate.' He told himself he did not mind being 'mate'; in fact, he rather liked it; but he fervently wished that he looked the part. He felt as self-conscious as if he had arrived at a dinner party in a Norfolk jacket. A little later on, when he sat, one of four nude men, in a cubicle awaiting medicinal inspection, he did feel that for the moment they had all been reduced to the common denominator of their sheer humanity; but embarrassment returned with his clothes and stayed with him all through the march to the station and the journey to the depot. At the depot he fought for the prize of a verminous blanket and six foot of floor to lie on. When he awoke the next morning his clothes were creased and dirty, his collar so filthy that it had to be discarded, and his chin unshaven. He perceived with something of a shock that he was no longer conspicuous. He was no more than the seedy unit of a seedy crowd."

Soon all emerged clothed exactly alike, and meditated on the symbolism of clothes. They had deposited the emblems of class distinction on a common rag-heap and had put on the gray shirt and ready-made khaki.

This, we are told, was the formal beginning of a new life in which men of all classes, starting with something like equality of opportunity, should gain what pre-eminence they might by the merit of their inherent manhood or the seduction of their native tact. Henceforward all fared alike. All ate the same food, slept on the same floor in similar blankets. All took their share in scrubbing floors and washing dishes, and until the novelty wore off even these menial and dirty jobs caught a certain glamor from the great ideal which they symbolized.

And what was the outcome? We give it in the author's words: "Gradually all found their level. The plausible were promoted, found wanting, reduced, and replaced by the men of real grit and force of character. Mechanics joined the machine-gun section, clerks became orderlies, signalers, or telephonists. The dirtiest and most drunken of the old soldiers were relegated to the cookhouse. Equality of opportunity had been granted, and the inequality of man had been dmonstrated. It was found that the best formula, after all, was that of St. Paul: 'Diversities of gifts, but the same Spirit.'"

We shall have to go farther on in the experiences of Donald Hankey and his comrades in the trenches in France to get the lesson which we believe mankind has got to learn—if not in this war, then in other awful experiences yet to come.

Long before the young soldier gets into the trenches he is learning weighty lessons. "He is learning to share with his mates instead of to grab. He is learning to 'play the game' by them, and to think more of fairness all around than of his **own personal benefit.** He does his bit and takes his share, and as long as the other fellows do ditto, he is content. It is impressed on his mind that for the honor of his company they must all be tolerant and pull together. * * * In the army every one has a chum. As far as his chum is concerned the good soldier obeys the 'Golden Rule' in its lieral sense. He shares with him. * * * He is a friend in the Baconian sense who halves sorrows and doubles joys."

All in all we find the recruit developing rapidly, his old selfishness giving way to good comradeship, his individuality being merged in a bigger corporate personality.

Later transformatons are summed up thus:

"Officers and men are welded into a closer comradeship by dangers and discomforts shared. They learn to trust each other, and to look for the essential qualities rather than for accidental graces. One learns to love men for their great hearts, their pluck, their indomitable spirits, their irrepressible humor their readiness to shoulder a weaker brother's burden in addition to their own. One sees men as God sees them, apart from externals. A night in a bombing party shows you Jim Smith as a man of splendid courage. A shortage of rations reveals his wonderful unselfishness. One danger and discomfort after another you share in common till you love him as a brother. Out there if any one dared to remind you that Jim was only a fireman while you were a bank clerk, you would give him one in the eye to go on with. You have learned to know a man when you see one and to value him."

One chapter in this book, "A Student in Arms," is entitled "The Beloved Captain." Why was he The Beloved Captain?

Why did the men love him so? Why would they have died for him gladly?

This beloved captain, in this new order the exigencies of this war have forced on Great Britain, had come up from the ranks. At first he knew no more about commanding than thousands of others knew. But in the equality of opportunity that was offered all along he had shown qualities that brought him into ascendancy. And then in that ascendancy he gave himself without reserve for his men. Read it as it comes direct out of Donald Hankey's own experience: "No trouble of ours was too small for him to attend to. When we started route marches, for instance, and our feet were blistered and sore, as they often were at first you would have thought that they were his own feet from the trouble he took. Of course after the march there was always an inspection of feet. That is the routine. But with him it was no mere routine. He came into our rooms, and if anyone had a sore foot he would kneel down on the floor and look at it as carefully as if he had been a doctor. Then, he would prescribe, and the remedies were ready at hand, being borne by the sergeant. If a blister had to be lanced he would very likely lance it himself there and then, so as to make sure that it was done with a clean needle and that no dirt was allowed to get in. There was no affectation about this, no striving after effect. * * * There was in our eyes something almost religious about this care for our feet. It seemed to have a touch of the Christ about it, and we loved and honored him the more." "A touch of the Christ about it!" Here we have the cure for all the ills of this old war-wracked world!

The soldiers felt that they would lose their beloved captain. And they did, and in this way: "We were holding some trenches which were about as unhealthy as trenches could be. The Bosches were only a few yards away and were well supplied with trench mortars. We hadn't got any at that time. Bombs and air torpedoes were dropping round us all day. Of course the captain was there. It seemed as if he could not keep away. A torpedo fell into the trench, and buried some of our chaps. The fellows next to them began to dig them out. Of course, he was one of the first. Then came another torpedo in the same place. That was the end!"

Donald Hankey leads us along the pathway of his reflections on labor and capital and religion while he was in the trenches, and where a great light came to him, and then expresses the wonder whether the men of the citizen army when they return to their homes and their civil occupations will remember the things they have learned. And his words are: "If so, there will be a new England for the children. One would like to prophesy great things: In those days days there shall be no more petty strife between class and class, for all shall have learned that they are one nation, and that they must seek the nation's good before their own. In those days men shall no longer pride themselves on their riches, or on their material possession, which distinguish them from their brethren, for they shall have learned that it is the qualities of the heart that are of real value. Men shall be prized for their honesty, their charity, their practical ability. In those days there shall be no false pride, for all have lived hardly, all have done dirty and menial work, all have wielded pick and spade, and have counted it no dishonor but rather glory to do so. In those days charity and brotherly love shall prevail mightily, for all shall have leareed mutual understanding and respect." "Would that it might be so!" writes Donald Hankey. "But perhaps it is more likely that the lessons will be forgotten, and that men will slip back into the old grooves." "Much depends," he says, "on the women of England. If they carefully guard the ancient ruts against our return, and if their gentle fingers press us back into them, we shall acquiesce; but if at the hour of crisis they too have seen a wider vision of national unity, and learned a more catholic charity, the future is indeed radiant with hope."

It is, however, ominous that this should be the closing paragraph in Donald Hankey's book:

"Before the war a cry was heard: 'We don't want charity, we want the right to live a wholesome life.' Too often the reply of the 'upper classes' was to denounce the 'ingratitude' of the poor. The cry that we hear now—'We are not pets or lions, but men'—is the same cry in a new guise. It is the cry of the working classes for a sane respect. Be sure that when the war is over that cry will be heard no less strongly, for the working classes have proved their manhood on the field of honor. In this time of trouble and good-will we have the chance to redeem the error of the past and to lay the foundation of a nobler policy by adopting a saner, a wider, a more generous outlook; but we seem to be in a fair way to intensifying our error, and laying up endless difficulties in the days that ahe to come."

When, O, when, will men learn to live and deal with their fellowmen so that everything they do to them and for them will seem to have the touch of Christ about it?

This relates of course to but one of the many things calling for readjustment; but not anyone can be settled save by the practice of brotherhood. No matter which side any one blames for this war, every thoughtful person finds its roots in self-desire, self-interest, selfishness. Commercialism is the main root, and out of it has grown militarism. People can go on disputing about which nation has most of the spirit of militarism, but all find about as much commercialism in one as in another. When the watchword of men everywhere becomes "to give is better than to get" a new era will dawn for humanity.

O, that men all around the world would lay hold of the lessons that are coming up from the battlefields of Europe.

"Shine on me, Secret Splendor, till I feel
That all are one upon the mighty wheel.
Let me be brother to the meanest clod,
Knowing he too bears on the dream of God;
Yet be fastidious, and have such friends
That when I think of them my soul ascends!"

STATE PURCHASE.

Eminent British clergymen are divided as to method of handling the liquor problem. For example, the Rev. Dr. F. B. Meyer favors State Purchase. He believes that this would be a step toward prohibition, and the best thing just now. On the other hand, Dr. Clifford believes that purchase would fix the trade in the structure of the commonwealth and subject the people still further to the domination of the brewers and distillers. He writes: "It is surely not the way to control the trade, but rather to increase the sway of alcohol over the minds and bodies of the people. It is a notorious fact that nationalization made matters worse in Russia. The liquor trade was pushed for revenue, as it would be here if it were a national monopoly. The Russian people were debauched and degraded, and it is safe to say that if vodka had not been abolished liberty would not have arrived to gladden Russia and give new hope to the world. In Ceylon, the government distillery policy has paralyzed temperance effort and forced drinking shops on unwilling villages. No, that is not the way

the nation should take. The straight path is that of prohibition for the period of the war and till demobilization is complete, and then afterwards let an appeal to the people be made as to the relations of the state trade."

The British Weekly says that State Purchase would add several hundred millions to the national debt in order to fill the pockets of the men engaged in the liquor trade; that the cost would be far greater than anyone now imagines, and would fall upon a nation already crushed by taxation.

The British Weekly is hoping that when brewers are compelled to come into the open and state what they really expect to get, many who are now favoring such purchase will have their eyes opened wide.

It appears, however, that Lloyd George and other high government officials are in favor of State Purchase, and a cablegram from London later than the publications from which we have quoted indicates that action to that end is likely to be taken soon.

CHRONICLE AND COMMENT.

Expert investigation shows that the United States must send to the allied and neutral countries of Europe, one million tons a month of staple food products over and above it normal exports. This increase of food export will require the movement of 30,000 freight cars, or 1,000 trains monthly, or over thirty trains of thirty-five loaded cars daily, to get this quantity of food to the seaboard. It will require the loading and dispatching of over six 5,000-ton ships every day to get this amount of foodstuffs to the ports of entry on the other side of the Atlantic. This is separate from the shipping that must be devoted to the country's regular foreign trade in foodstuffs and to other exports, such as machinery and building material, fuel farm implements, war munitions, and the supplies that will now be needed for the support of our own armies to be sent to France and Belgium and Russia. The United States now faces what is perhaps the most prodigious undertaking the world has ever seen. For, in addition to all this our own home needs must be met and reserves held here for contingencies.

An American military expert sums up the war situation thus: "The British nd the French must bear the brunt of the German Army, wih no possibility that parts of it may be diverted to any other quarter. The Germans, as has been stated, are free to throw into the western fighting practically all their strength, all their reserves, to drain the trenches on other fronts of their German contingents to a great extent, should the pressure become acute. This is why we see the western offensive, so promisingly begun, not only slackening, but practically checked. The points of attack have become definitely and positively fixed the Germans, therefore, have been able to effect their concentrations and establish their reserves in the new centres of activity so as to be able to throw them in at any particular point. It is not a question of Germany having more men than formerly. The statements of German authorities that she has more men under arms than at any previous time are mere talk. The point is that her forces have acquired a greater flexibility and mobility because of the safety in other quarters. This will give some idea of the enormous burden being carried by the Allies, and, incidentally, of the duty which the United States must prepare to perform."

The Irish Home Rule question is commented on forcibly as follows by the New York Mail: "There are millions of Americans in whose veins flows the blood of Irish ancestors. The survival of injustice in Ireland is a powerful factor in shaping the sympathies, not only of these Americans but of all Americans. If England hopes for close co-operation with the United States in the future she must remove the stain that has attached to her administration of Irish affairs. She must give Home Rule to Ireland. And the scope of Home Rule should not be limited by dismemberment. As in every other democracy, the voice of the majority should be decisive in Ireland. To give Home Rule to one part of Ireland and keep another part in its present relation to the United Kingdom would be abhorrent to the great majority of Irishmen. England must recognize the rule of the majority in Ireland. By so doing she will clear the way for the establishment of that equality of rights and opportunity for all races to shape their own destinies to which England, like the United States, has pledged her faith. That principle is the main issue in this war for the triumph should apply to Ireland as to every other sore spot on the political surface of Europe."

THE QUESTION OF A REVOLUTION IN GERMANY.

We are reading and hearing considerable about a possible or a probable revolution in Germany. Such a thing is possible of course, but it is not probable in the near future. A long-time resident of Berlin who returned very recently to the United States, has written an article on the general situation in Germany for the New York Post, which is the most intelligent presentation which has come to our notice. After writing concerning copper and nickel and a few other things requisite and the effort to supply these, the writer of the Post article continues:

"Yet I cannot persuade myself that the Germans are likely to be beaten solely through lack of any of these things. They are a resourceful people, and they will probably find a way to keep on fighting much longer than we shall like to confront them. It would be equally dangerous for us to rely upon predictions of a moral breakdown, in the shape of a rising against the monarchy. The frequency with which I am asked if that is not a probability, shows that in this country, the thought is in the air. Everybody is thinking of Russia and is cherishing the hope, however uncertainly outlined, that the German people will rise in their might and cast out the Hohenzollerns.

"To all of such inquirers I have had to answer that, in my judgment, a German revolution, is exceedingly improbable. In the very foreground of the problem lies the fact that the German people do not hold the Kaiser responsible for beginning the war; hence they would hardly avenge themselves upon him for wrongs which, in their view, he never committed. The Socialists are the only party in Germany that has ever taken a stand of sharp and radical opposition to the Emperor; yet even the Socialists—despite the activity of Dr. Liebnecht and the splitting off of nearly one-fifth of the Reichstag Socialists from the main body—have visibly drawn nearer the Kaiser since the war began. The German people do not believe in revolutions. Evolution rather than revolution can be set down as embracing the quintessence of German political philosophy. The Socialists hold it no less firmly than other parties. And the Germans have never shown any political initiative of the aggressive kind, out of which revolutions are generated.

The Hohenzollerns.

"Moreover, Americans must discriminate—however hard the effort may seem—between the German's love for the Kaiser and his love for the Hohenzollern dynasty. Through the achievements of a few conspicuous members of the line—I need only mention, the Great Elector, of Frederick the Great, and of the Emperor William I—the dynasty has become imbedded in the patriotism of the people. The monarchial idea itself—quite apart from the question who the monarch is—is one of the fundamental tenets of the German political creed. Even the Social Democrats are, for the most part, monarchists. Bebel, in a striking speech delivered in the Reichstag in one of the last years of his life, repudiated the assertion that the Socialists wanted to overthrow the monarchy, he said they could realize their aims under a monarch; and he rejected the imputation that they thought it necessary to have a republican form of government."

THE CHURCH IN WAR TIME.

Charles E. Jefferson, Pastor of Broadway Tabernacle, New York.

What can the church do in time of war? What ought it to do? It ought to go right on doing the work for which God in Christ created it—proclaim the gospel of human brotherhood and forgiveness and patience and goodwill. These are some of the texts which must be kept at the front all the time: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." "God is love." "God so loved the world that he gave his only begotten Son." "God has made of one all the nations of the earth." "Love one another." "Love is the fulfilling of the law.' "Now abideth faith, hope, love, these three, but the greater of these is love." "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Above the battle the American pulpit must keep right on sounding the full-toned music of the faith which has been once for all delivered to the saints. Some one was pleading the other day against the suggested closing of the theaters. It is necessary, we were told, that the ideals of the theater be kept alive. Now if it be necessary that the ideals of dramatic art be kept alive all through this destroying tempest, how much more important is it that the ideals of the church should be kept undimned until the morning comes? The churches must be kept open, and a Christian church is an institution in which all men pray to a common Father, and where they are reminded of the love that suffers long and still is kind. Churches are not battalion-forming agencies. Ministers of Christ are not recruiting sergeants. It is not their task to carry into the pulpit arguments for the justification of war. It is the work of the State in time of war to create armies and direct the military operations of the nation, and ministers of the gospel serve humanity best when they quietly and faithfully perform the work for which they have been ordained. The church must resist every attempt which is made to militarize it. As soon as war breaks out, there is always an effort to mobilize the forces of religion, to bring the war under the sanction of the church, to wrap the campaign in the folds of the apostolic benediction, and to convert the ministers of Christ into flaming defenders of what the Government has decreed. Ever since the time of Constantine, the church has been harnessed to every war chariot which the State has driven toward the field of blood. All wars have been holy wars to the men who have engaged in them. No nation has ever waged a war which its leaders could not justify to their own conscience. Christians have always been taught to abhor war in general, and then encouraged to believe in the particular war into which in times of excitement the nation has been hurried. It is this willingness of the church to be manipulated by political forces in the alleged interests of the State which has stained all Christian history and given the ungodly boundless reasons for blaspheming. The Church of Christ was not created for the purpose of sanctifying projects involving wholesale human slaughter. She was established in the earth to exalt reason, to strengthen brotherhood, to feed the forces of gentleness and compassion. The officers of religion who eagerly rush forward in patriotic zeal to excuse war or to extenuate it, or to glorify it, are recreant to the supreme task to which they have been called. In these dark and desolating times, men and women need more than ever the consolations of the God and Father of our Lord, Jesus Christ—the unchanging God of love, and the officers of government need to be told more plainly and more emphatically than in ordinary times, that it is not by might nor by power, but by the Spirit of the Eternal Goodness that all lasting things are accomplished.

* * * *

What can Christians do in time of war? Live their religion. It is wise to do this at all times, but it is doubly imperative in the day of battle. We must now practice more assiduously than ever the fundamental virtues of our faith, mercy, brotherliness and kindness toward the stranger within our gates—the German, the Austrian, the Hungarian. They are lonely and they need our sympathy. They are by some distrusted, suspected, disliked, and we must show our confidence in them and our goodwill. The great mass of our foreign population will be loyal straight through the war, and every German should be assumed to be faithful to our flag until he has given indisputable proof to the contrary.

A second thing all Christians can do is to take heed to our ways that we sin not with our tongue. These are exciting times, and it is easy to say things which had best be left unsaid. We must be patient with one another. A thousand vexing and tangled questions will come up for discussion, and all of us cannot possibly think alike. The only sensible thing for us to do is to do our own thinking, and let everybody else do his, without our pouncing on him and cudgeling him because he does not happen to agree with us. Blessed is the man who gets through this war without needlessly wounding acquaintances and friends by the cruel strokes of an unruly tongue. There will be enough wreckage at the end of the war without our adding to it a mass of ruined friendships. Let us do our utmost to maintain a cordial fellowship with our fellow Christians whose opinions are farthest from our own, and by our extraordinary self-control, refrain from saying things of which we shall be ashamed when the world is calm again. The world is torn by many demons, and we cannot afford to increase the fever and distraction by our impatient temper or our bitter tongue.

Furthermore we can keep our heart from becoming a nest filled with ugly and hateful feelings toward Germany. Before this war began, we Americans felt we knew the German people, and they held a warm place in our heart. We

had excellent opportunities for getting acquainted with them. Some of us have lived in Germany, others have been educated there, multitudes have traveled through it from one end to the other. And our contact with the Germans caused us to love them, and to love their country also. We found them to be in every way rational, kind hearted and lovable. Now it is incredible that any people of 65,000,000 should overnight degenerate into a nation of imbeciles and barbarians. The Germans are still what they have been ever since we came to know them. If we could travel through Germany to-day we should find the people as sensible and kind hearted as ever. They are still clothed and in their right mind. The reason they seem to some of us almost demented and demoniacal is because for nearly three years we have been fed on the bad things which bad Germans have done, and have been kept in ignorance of the good things which good Germans have done. We have been industriously supplied with the foolish things which foolish Germans have said, and have been meagerly informed of the sensible things which sensible Germans have said. It makes a vast difference in one's estimate of a country whether he hears only good things or bad. Many of us had, before the war, an unfavorable opinion of France, and the chief reason was that the wire across the Atlantic was a sewer through which the filth of French scandal and gossip was constantly flowing. For three years we have been told daily what is good in the French people, and our estimate has been amazingly changed. Russia also was low down in our esteem, because the worst things done in Russia were constantly exploited in our papers. As soon as the war opened, another Russia was presented, and the attitude of our heart was gradually altered. The newspapers can glorify or blacken what nation they will. There are thousands of intelligent Europeans who look upon the United States as a nation of semi-barbarians, because the chief things reported to them about us have been our lynchings, our divorces, and the tricks of our high financiers. All that they have heard is true, but they have not heard enough. By hearing more they would revise their judgment of us. At the beginning of the war, the German cable was cut, and from that day to this we have been fed daily on stuff which has come to us through a wire which belongs to Germany's foe. Nearly all good things about Germany have been strained out, only bad things as a rule have been allowed to come through. We have not been allowed to miss a syllable which an insolent fire-eater like Count Reventlow has said, and have been denied the privilege of hearing the things said by other Germans who dislike the surly Count as much as we dislike him ourselves. Day and night since August 1st, 1914, we have had sounded in our ears the names of three mighty Germans as though there were no others—Treitschke and Nietzsche, and Bernhardi—one a deaf, cross-grained curmudgeon obsessed with a dislike for Great Britain, the second a lunatic, and the third a fanatic. Most of us had never heard of anyone of them before the war, nor had the majority of Germans. Three fools can be picked out of any nation, even the United States. Three French or Russian or English books can be ound containing as dangerous doctrine as anything to be found in Treitschke or Nietzsche, or Bernhardi. It is absurd to hold a great people responsible for the false philosophy of a handful of radical or eccentric writers. We have been surfeited with thrilling pictures of a hideous monster called Prussian militarism. German militarism has existed for many years, and it never seriously disturbed us before. We rather liked it. It was picturesque and it was even fascinating. We liked to see the great parades in Berlin, and to read of the autumn maneuvers, and we were fond of the Kaiser, especially in his army overcoat. Some of us doted on the Prussian way of doing things, and regretted that our republic did not enjoy the ennobling discipline of universal military service. But for three years Prussian militarism has been painted altogether black. This has made a difference in our feelings.

German soldiers have no doubt done monstrous things, but they have been done for the most part by order of their superior officers. "Theirs not to make reply, theirs not to reason why, theirs but to do and die." That sentiment was writen by a Britisher, and has been accepted the world over as a fine expression of a glorious principle. The German soldiers have merely obeyed their officers, and that is what soldiers in all lands are taught to do. Our own soldiers are expected to do as much. "But German soldiers have done horrible things which they were not commanded to do." Very true. This is inseparable from war. War itself is a colossal atrocity, and minor atrocities are its legitimate off-spring.

Read the story of the Boer War, or of any other war, if you want a sickening chapter of outrages and infamies. "But the German people are behind the Kaiser!" So they are, and in all lands it is counted commendable for citizens in time of war to get behind their Government. That is exactly what we Americas are all trying very hard just now to do, and we convince ourselves that it is a virtuous thing to do. Why blame the Germans for doing what we do ourselves?

Our Government is not making war upon the German people, but upon the German autocracy—chiefly the German military staff. It is this staff which has disgraced Germany. It has sanctioned deeds which will leave a stain on German history for a thousand years. It was this staff that ordered the invasion of Belgium. The German Army once in, other devilish things followed. A burglar once in a house in which he has no right, must maintain himself by perpetrating additional outrages. To save himself, members of the household must be gagged or bound or knocked insensible. So of Belgium. The German robber once in, all subsequent villainies became military necessities. For none of these is there excuse. The rape of Belgium is an outrage which humanity will never pardon. That is the bottom reason why the United States and Germany are now at war. But the invasion of Belgium was not ordered by the German people. That diabolism is the work of the military staff. The staff is the product of the doctrine of Clausewitz. Against that staff the United States is at war. That gang of militarists must be overcome. That mailed fist must be paralyzed. But the German people are still to-day what they have always been—hospitable, peace-loving, amiable and sensible, and such we shall find them when this war is ended. In the meantime let us think of them often as we used to think of them. Let us remember their noble traits, their shining virtues, their loveliest graces. Let us pray without ceasing along with them, that the days of our distress and theirs may be shortened, and that by the guidance of the Eternal Spirit their rulers and our own may alike be led into courses which shall establish righteousness, and secure a just and lasting peace.

God is spirit; man is spirit, "of one substance with the Father;" nature is spirit, of one substance with God. God and man and nature are one self-existent and indestructible substance, spirit. All life is spiritual, and the whole duty of man is to love God, serve mankind, use nature nobly, in accordance with God's will; as he shall reveal it to us, in the soul within and in the universe about us.—A. W. Littlefield.

SPECIAL MEETING OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, WASHINGTON, D. C., MAY 8, 9.

The forces of the Protestant Churches met in Washing, ton, May 7, 8 and 9, to consider the duties and opportunities of the churches of America growing out of the war, in a special meeting of the Federal Council of the Churches of Christ in America.

President Frank Mason North, in his address at the final session, asserted that this was the first time in the history of the Christian Church, either in countries whose churches are free or establised, when the Christian forces of a nation have been so mobilized for a great work of service upon a national and international scale.

It was not a mass meeting. It was rather a conference of representative leaders of the Protestant Church of America. Of the 150 "Members" of the meeting 10 per cent were bishops, representing several church bodies. The personnel of the laity represented was equally impressive.

Important actions were taken, all relating immediately to questions affecting the war.

The Council declared for prohibition as an essential war measure, especially in view of the growing scarcity of food. A committee of the Council, whose chairman was Gov. Carl E. Milliken of Maine, presented arguments for prohibition, during the war at least, to the Agricultural Commitee of the Senate.

The Committee of the Council appointed to present a report upon the duties of the churches to aid in conserving the social, economic, moral and spiritual resources of the nation presented a really epoch making paper, through its chairman, Bishop F. J. McConnell.

This report demaded that wealth share in making effective the principle of liability to military service. It asserted that if the physical resources of the nation in its strong young men are to be selected for servce at the front, the financial resources of the nation should bear the chief part of the expense of the war. It declared that, if necessary, profits should be conscripted to the furthest possible point without checking production.

It was contended by Bishop McConnell's committee that our industrial standards relative to living wages, hours of labor, the labor of women and children especially, which have been won at such great cost, must be carefully safeguarded. The spirit of democracy must be conserved and even strengthened in the stress and strain of a war entered upon to make democracy safe and strong throughout the world. Industrial democracy must not be broken down under the pressure of great common duties. Democracy in industry should, and must, be strengthened. A strong plea was made for liberty of conscience and of speech and press.

This report dealt strongly with the question of the destructive effects of the social vice in war, and commended the action of the president and the joint efforts of the Federal Council and the International Y. M. C. A. in caring for the moral welfare of the Army and Navy. The local churches are called upon to keep in intimate touch with their enlisted men by friendly letters and remembrances. Churches near training camps are urged to aid in providing wholesome social entertainment for the soldiers and to co-operate with other agencies in bringing them under the spiritual influence of the church's life.

The churches and Christian people are appealed to in the report of the Committee to Plan and Provide for Works of Mercy to support loyally the American Red Cross, especially in its campaign to increase its membership to two million and in its work of preparing hospital supplies. The Social Service Commission of the Federal Council is co-operating most effectively with the Red Cross. The absolute necessity for the continued and enlarged work for War Relief abroad is stressed, and an appeal is made for the struggling and suffering Protestant churches of Belgium and France.

The churches of the country, through the Federal Council, will co-operate in a great work for the moral and religious welfare of the Army and Navy with the International Committee of Young Men's Christian Associations, the National Board of the Young Women's Christian Associations, the American Bible Society and other agencies. The number of the chaplains in army and navy is being rapidly increased. The very choicest young ministers of the country are being called into this splendid and difficult service, largely through the co-operation with the Navy and War Department by the Washington office of the Federal Council. Dr. John R. Mott announced that most of a fund of three million dollars being raised for religious work among the soldiers and sailors has already been pledged.

Most impressive was the Service of Worship which preceded each of the six sessions of the meeting.

With regard to the more formal addresses heard during the two days of the meeting, their character is clearly shown by saying that the speakers were Rev. President Henry Churchill King of Oberlin College, Hon. Raymond Robins, Dr. John R. Mott, Dr. Robert E. Speer, and Rev. John Henry Jowett.

President King's strong message insisted that, at a time like this, when there is so much to break down our moral and spiritual standards, these standards must be maintained by the churches at whatever cost. If Christ's teachings are to prevail, we must master the scientific forces of the age or these forces will destroy us. These terrible forces must be brought under the control of reason and religion. There is no safety for the world short of this. The church must also strive for a new and real internationalism and a new democracy inspired by the ideals of Jesus.

Mr. Robins pleaded with great eloquence for the preservation and the consolidation of our dearly won democracy, political and industrial. Great as our country is, and much as we love it, it must be still more worth living and dying for.

Dr. Mott gave a moving account of what he had witnessed in the war torn nations of Europe. With the vision of a statesman he told of the larger place the church, with its spiritual forces, must fill in the new world into which we are entering if we are to have any civilization at all.

Dr. Speer, with marvelous eloquence, challenged the church to undertake even larger plans for world evangelization during the war. He told of foreign mission progress during our own civil war, both in North and South. He recited the forward march of the great foreign missionary enterprise in England and Canada during the past three years. It was not in an easy and comfortable age that Christ announced the Great Commission. Foreign Missions, almost the only great super-national force left today, must not have its resources and plans curtailed, but rather enlarged.

The sermon of Dr. Jowett was upon the text: "I fill up on my part that which is lacking of the sufferings of Christ." The sermon was worthy of a great preacher and a great occasion. "After agony the dawn" was the central thought of a sermon abounding in pathetic warning and appeal and yet replete with resolute optimism. It was a sermon for pastors especially. "If ever the gospel, the whole gospel and the whole Christ, was needed, it is now," said the

preacher. Sacrifice and sympathy were evident in every incident of Christ's life, and without sacrifice and sympathy and suffering in such an age as this there can be no triumph of the gospel nor of the church.

A message declaring what is the "Duty of the Church in this hour of National Need" was presented by a committe of which President King was chairman.

SOUTHERN CALIFORNIA CONGREGATIONAL CONFERENCE.

The Southern California Congregational Conference held its thirty-first annual meeting at Ontario on May 7th, 8th and 9th. Thre was a large attendance and the auditorium of the commodious church was well-filled from early morning till late at night.

The program as rendered was one that would be creditable to a National Council. We do not remember a state conference through which so high a level was maintained in the addresses and papers, and from which so much of inspiration could be carried away. Many of the men of former years from whom we always get messages of great uplift were there and participated—Kingman, Campbell, Larkin and others; and several of the new men by their contributions sealed the wisdom of the churches which had called them from the East to California to be our co-workers in this great western, strategic, field. If the First Congregational Church of San Francisco would delegate to the writer the duty he could find a good pastor for it in several unpretentious places in Southern California.

We shall give no succinct detailed report of this meeting, but shall dip in here and there at pleasure. And thought tends at once to that address by Dr. Henry Kingman of Claremont on "The Spiritual Succession of Social Servants." Going back into history he pictured graphically how Brotherhood came into ancient civilizations and transformed them. Humble men and women of the Spiritual Succession, their lives governed by the Christ life and carrying the seeds of gospel truth laid anew the foundations of shattered civilizations and builded all over Europe the enduring City of God. Today we are of that Spiritual Succession, and all our patient work is counting to push the world along the shining path.

Another time of great inspiration was when we sat at the feet of the beloved Dr. James M. Campbell and heard of "The More Abundant Life." It is life at its best. All life is one, and what we need is a larger measure of that one life. We should not seek the higher life, but a higher life. And the motto we were given was: "Righteousness at any price!"

No speaker was listened to with more profound attention than the Rev. Ralph B. Larkin, who in the Moderator's Address led us in a heart-searching in this time of war. The thought was that there was complicity all around; that life had not been based on right foundations or the war would not have been. And the call was to preacher and to layman to dare to stand as an interpreter of God and the Gospel of Christ. Revolution is in the air—not merely political and economic but as to almost everything. All must stand against unjust and un-christian conditions. Especially must the preacher be a witness to Truth—to the reality of the gospel. He must be a conscience for the people; an interpreter of religion as it was and is in Jesus Christ.

Dr. Larkin held to the idea that widely today in church circles we had the form of religion but had not the fire. Religion is not merely a faith, he remarked, it is a great adventure, and new trails must be blazed. Emphasis was put on the Creative Presence, on a life infused by a greater life than our own.

Under the theme of "Evangelism" there was given out a great deal that was of value. There were three topics: "What Does it Mean to Accept Christ?" "A Spiritual Apportionment" and "Taking Men Alive." The theme is an old one, often treated. But at Ontario we had new and striking presentations. No one could listen to the addresses on the foregoing topics by the Rev. Messrs Ide McLeod, Willisford, and Sanderson and not rejoice that Redlands, Claremont, Glendale, and East Bakersfield had the men as pastors and all the other Southern California pastors and churches had them as co-workers.

Among the addresses listened to with intense interest was that by the Rev. M. G. Papazian of Fresno on "The Crucifixion of Two Innocent Nations." It related of course to Armenia and Belgium; and later resolutions were passed expressing the hope that our National Council would make it possible for Mr. Papazian to be heard in a national way.

Secretary Hinman brought Japanese and Chinese workers who presented the work among their people here in California as well as in its far reaches through them in the lands of their nativity.

Secretary Kelsey, speaking on "The American Board and the World Crisis," laid emphasis on the thought that we are the American Board and how important it is that we develop and get into action the full spiritual dynamic of our churches. The opportunities are great; the happenings are wonderful, and the need is for a vision near and far of what God is doing and planning to do. Get information and give it out. Let the vision lay hold of the churches and glorious days are just ahead!

Miss Mary F. Denton, a veteran worker at Doshisha in Japan told what Congregationalism has done for Japan, and what it means to that people, and won many friends for that cause to which she has given herself so devotedly for many years.

Dr. Aked's address one evening on "The Place of America in the Re-Creation of the World" drew merited applause here and there as he proceeded and prolonged applause at the close. He spoke with great power for an hour and twenty-five minutes.

Mr. J. Stitt Wilson gave the closing address on Wednesday afternoon on "The Revolutionizing Element in the Christ Message—Spiritual and Social." As he quoted again and again words of Christ and paused so as to let their full significance as interpreted by him get into the minds of his hearers there was such a hush and stillness in the church auditorium as we have not known in any assemblage for years.

In the face of this terrible war, due to national and individual disregard of the utterances of Christ his hearers were awed as the significance of his address dawned upon them. Doubtless in many a mind the question was, "Are we able?" And none heard who did not have the feeling that these are indeed judgment days.

The annual sermon was given on Monday evening by the Rev. Dr. Edwin S. Hill, a veteran whom all delight to hear always. We were hoping that Dr. Hill would furnish us something that would give an adequate conception of this sermon, but nothing has come.

CONFERENCE NOTES.

The meeting next year will be held in Pasadena. The Rev. Horace Porter of Riverside was selected to give the sermon, and the Rev. George C. Andrews of Los Angeles as alternate.

The Rev. Henry K. Booth of Long Beach was elected moderator for the ensuing year. Mr. Dell A. Schweitzer of Los Angeles, assistant moderator, and the Rev. Chester Ferris of Los Angeles, secretary and scribe.

The following named churches came to self-support during the last year: Hollywood, Glendale, Venice, Brea, and Olivet in Los Angeles. New churches during the year: Ludlow, Bravo, Shafter, Santa Barbara Japanese; and the Armenian Gethsemane Church of Los Angeles, lately coming into fellowship.

The overture to the National Council concerning The Pacific was adopted, as was also that portion relating to a depository on the Pacific Coast—with the added request that said depository be established in Los Angeles, and if not established there, that there be located in that city a sub-depository with a complete stock of supplies.

The churches now number 113; and the total membership is 17,311. Sixty-six churches have less than 100 members; 39 have less than 50 members; 18 have less than 25; 8 less than 15; and 4 less than 10. Although 2209 new members were received during the year the net increase was only 172. The number received on confession was 1026. Twenty-six churches received none on confession, and 14 received none in any way.

An overture to the National Council asking consideration of a plan to bring the work of the four missionary societies under the direction of the conference superintendents was adopted. It was stated therein that the Southern California Conference was in shape now to take over and manage efficiently and economically the Church Building Work, that of the A. M. A. and the Sunday School and Publishing Society and the American Board work. The adoption of this plan would do away with all Pacific Coast district secretaries.

Miss Sarah E. Bundy, the Assistant Superintendent, made a strong plea for a movement to increase the salaries of the ministers, showing that very many salaries were exceedingly meager and that some of the ministers received less than the street-sweeper in Los Angeles. Miss Bundy showed that $7640 of additional funds were needed to make the salaries in any sense adequate. Later a resolution was adopted which provides for a committee to work to bring salaries on rural fields up to a minimum of $1,000 and in the cities to a minimum of $1,200. There is to be a committee of one from each association to act with the Superintendent.

The Pacific had intended to make some quotation from the reports of Superintendent Kenngott and General Missionary Smith, but the hour strikes now for all copy to be in for the next issue. Strenuous, faithful workers, these men are! Brim full of enthusiasm, and withal tactful, they are accomplishing much in our Southern California field. Long may they abide there! And Treasurer Wilcox! May his shadow grow no less for many long years—for his valuable services given without price it would be difficult to replace. A royal lot of workers we find in Southern California—new and old. But it was especially pleasant to be there and to greet again the veterans of many years, some of whom we have greeted year after year for twenty years now.

Let the peace of God rule in your heart. There is a peace that will enter there, if you do not thwart it: there is a spirit that will take possession of your soul, provided that you do not quench it.—Robertson.

MOTHERHOOD AND WAR.

A Mother's Day Sermon by Rev. E. D. Weage of Tulare.

"A sword shall pierce through thine own soul." Luke 2:35. "Behold thy son." John 19:26.

There is one subject, this Mother's Day, that comes with compelling force and that is the subject of motherhood and war. Here in the United States the subject is just beginning to come home to us. These many months Europe has been feeling its force. The papers have been full of the successess and reverses of the men at the front. Their life, their food, their activity, the provisions for the sick and wounded have been put before us from every angle. But back of these there has been another army in Belgium and France and England and Russia, in Germany and Austria, a vast army of mothers of whose privations and suffering we hear but little.

It must be so. They would not have it otherwise if they could and they could not if they would. The men at the front absorb most of the attention. It is right. It is inevitable. But whether the suffering on the battlefield and in the hospital is greater than the suffering in the homes who shall say? We have no scales to compare tse weight of sorrows and nothing with which to test the intensity of pain. The broken homes of Europe tell a terrible story of the part of motherhood in this war. And we who have fervently prayed and eagerly hoped that the cup might pass from us and that we might be spared the participation in the conflict are finding our hearts stand still with dread for that which the days may bring us. East and West, North and South we are like to be bound together in the ties of pain.

I do not take the subject this morning without realizing the uselessness of words and the extreme difficulty of saying the right thing. But whether we will or no, in these days our thoughts run in one channel and it may be that from thinking things over together some help may come. I am aware too of the difference of stand-point from which we approach this and any kindred subject. The one who views the war as a Wall street speculation will have different sensations and different thoughts from one who sees in it the conflict of civilizations that was almost inevitable and that is but one step in the progress of the race. The two classes breathe a different atmosphere. The one to whom the subject assumes a thoroughly personal aspect will have an altogether different interest from that of one whose own family is not to be in the conflict. Yet the subject compells our attention.

I have put first of my two texts today that prophecy to Mary. "A sword shall pierce through thine own soul." And this is the same Mary to whom not so long before the angel had said, "Blessed art thou among women." Blessing, supreme blessing, and a sword. They were not contradictory. The sword did not prove that there had been no blessing. The blessing did not prevent the sword. It is so always. Most of the heart-ache of the world, most of the suffering, most of the fear and disappointment and of the pitiful tragedies of the world would not come except for love, human love, mother love. This is not saying that love is not a blessing. The old verdict still stands, the verdict that Paul gave when after speaking of the supreme blessings of life, he said, "The greatest of these is love." But somehow the suffering is bound up with it. It was this same Paul with the wonderful new-found love of Christ in his heart of whom it was said "I will show him how great things he must suffer for my sake." Love and suffering. "Blessed art thou among women." "A sword shall pierce through thine own soul." We would not have it so but we have nothing to do with it. Did Mary think of Simeon's

words that day as she stood by the cross? Had she ever anticipated such an outcome, as she pondered these things in her heart? Who shall say? This much is certain that the woman whom all the world and all history regard as most blessed among women is the one who stood that day at the foot of the middle cross.

Was the sacrifice and suffering worth while? I suppose that there is only one answer to that. If the sacrifice and suffering of Christ were worth while that of Mary must have been. But that was two thousand years ago. I am not quite so sure as to what Mary's answer would have been then. It is certain that the suffering of Christ was beyond comparison. We will not dwell on that now. Next doubtless came the suffering of his mother. John and James and Peter and the women of Galilee, the Mary of Bethany and Martha must have suffered each in their own way and degree. But for none of them it is safe to say was the pain so keen, so soul-piercing, as for Mary the Mother of Christ. Was it worth while?

Think of the pain of the mother hearts in the long, long months of this world-wide war. Think if you dare of that which is to come. Is it worth while? I know we are too close, too horribly close, to be able to answer that question with clear eyes and steady nerves. We need a prophetic vision. We need the courage and faith of God. Would God let a thing of this sort come to the world if it were not, in the long run and all things considered, worth while? How do you read history? Has there ever been a great war that, humanly speaking, has not been worth what it cost? Has God forgotten the world? Has it gotten out of His power?

It used to be said that the blood of the martyrs was the seed of the Church. There have been more martyrs among the Armenians in this war than all the martyrs the world has seen before. Is God such a poor manager that there shall be no crop of righteousness from that infinitely costly sowing? I will not try to forecast the result of this war, the great result. I do not know enough. But beloved, God still lives. He is not dead. He is not deaf. He is not paralyzed. Somehow out of this war shall come the progress of righteousness and the Kingdom of God. The world will be a better place for righteous people to live in after it is all over. God is not going to allow the pain of brave men and of brave women, of suffering sons and suffering mothers without seeing to it that there is some compensation great enough to pay for it all. Appearances to the contrary notwithstanding God has not forgotten His own. Every mother who sends her son to do his part in service may be sure that he is doing his part in a work that God has on hand and that the work is infinitely worth while. God does not use such means when there is any other way and He never uses them except when the end to be gained is tremendously worth while.

May we turn now to the second text, that where Christ, even at the last, looked down at his mother and gave her into the care of the loved disciple. "Woman behold thy son."

He understood. He would have spared her mother-heart the pain of that hour if he could but he could not. And so what comfort he could bring he brought. "Woman behold thy son." Be sure that he who from the tenderness of his heart brought back the widow's son and who wept with the two sisters at the grave of Lazarus understands. May I give you a sentence or two on the way that the war affects God—I cannot put it in better fashion.

"Is the cross Christ bore really a greater tragedy and monstrosity than war? The war is a greater misery and curse than we have imagination to realize even if we had more facts for imagination to work on. Are we quite sure that it is a greater cross to God than to us, that it is but part of the tragic and bloody course of history whose sword has pierced through his own heart also? His insight misses none of the facts and his holiness, none of the horror. Does it unhinge him? Or is the word of his cross a vaster salvation than we dream who are blinded by fears and tears and whose consciousness is not equal to conceiving either the enormity or the salvation?" (Justification of God. Forsyth. P. 100.)

Be sure, my friends, that the settlement of the world's problem is costing God infinitely more than it can ever cost us. If He allows us to sacrifice for it He has sacrificed infinitely more for it. If He allows us to suffer for it "He was wounded for our transgressions, He was bruised for our iniquities and the chastisement of our peace was upon Him and with His stripes we are healed."

"If we suffer with Him we shall also be glorified with Him."

If it be true that in the interest of righteousness He has given to the mothers of the world to suffer more keenly than others it is that He has given them special honor and peculiar work and fellowship with Him. If only we could realize that in such sacrifices as the war calls for we can be in the deepest, truest way co-workers with God. That as He is so are we in this world, striving even to the uttermost, even to the greatest cost, to bring the Kingdom of God to earth. It is here as it is in some other things we are so taken up with the part of wickedness in the matter, so shaken by the horror of it, so pierced through by the human cost of it that we fail to realize that God can have anything to do with it or make any use of it. "The war" says one "is God in judgment of godlessness." And be sure that after judgment there is to be more righteousness. What changes may come with swift-marching feet we cannot tell. They loom indistinctly through the smoke of battle but whatsoever they be the Kingdom shall be nearer for them. I am not an expert in prophecy. I do not even know whether the words I am to quote refer to this war or to a former one or to war in general. But for weeks they have been sounding in my heart. "Except those days should be shortened there should no flesh be saved, but for the elect's sake those days shall be shortened." The world movements are controlled, limited, directed in the interests of righteousness. And it ill becomes us to dictate to God what means He shall use to accomplish His purposes.

Calvary itself with its injustice, its crime, its infinite pain was a necessary prelude to the resurrection morn. Mary with bowed head, wet face, and aching heart was still the blessed among women. God has not given to every one to be of the stuff that heroes are made of. And if in the hours of blindness and heart-break our faith gives way under the strain, oh be sure that He who prayed for Peter in his supreme hour of peril has not forgotten to make intercession for us. For being a hero is hard and costly work. And God has given to this world no greater finer heroes than the mothers who, for the triumph of righteousness, send their sons to the front uncomplainingly, mothers who with all a mother's love would put away the bitter cup yet drink it to the dregs.

May I say that the mother heroes are not confined to one nation or one land? God is a great God, great enough so that Lee and Lincoln could both pray to Him and He could take their prayers and send what they would have prayed

for had they known enough. We know not what we should pray for as we ought but pray we must. And from the stricken homes of every land there rise prayers that God interprets not according to their words, not always according to their motives but according to the great yearning, sacrificing mother-love that would be wise if it knew enough and would, if it could, bring righteousness and peace. For human brains get sadly twisted but mothers are mothers the world around.

So even in deadly conflict, bound together by the ties of a common pain, the world fighting, struggling, praying moves through the darkness toward the light. Be sure that however ignorant we are, however shaken in faith and shattered in heart Christ understands for He has trodden the way of pain before us and He never forgets. God give us strength for endurance for that which shall be. God give us the comfort of one whom his mother comforteth.

Tulare, Cal.

A COMMUNICATION FROM ONE OF THE ENLISTED.

A Young Man from One of Our Congregational Homes Gives His Experiences.

"Five minutes later, men, will be too late!" And five minutes later the captain had given us the oath of enlistment and we were no longer plain citizens of the United States, but soldiers in Uncle Sam's Army, mere cogs in the great scheme of our far-seeing President.

There were sixty of us all lined up in the examining room—two Negroes, several of douotful nationality, two of previous enlistments, but all with one purpose. Some were well dressed and some hardly dressed at all. From all parts of the Great Western Division they had come, had all reported at or started from the recruiting office in San Francisco, and had all been turned into the hopper.

From San Francisco we were taken to the Receiving Barracks on Angel Island and started in on our examinations. First we were ordered to strip and were weighed, measured and examined for any distinguishing scars. This was done in the evening of our first day. At five-thirty the next morning we were called and at six were ready for mess.

It is no small task to feed nearly two thousand men three times a day and feed them as well as we were. Naturally the service was not as nice as some had been accustomed to. Each place had a knife, fork and table spoon, plate and a large mush bowl, which we soon learned was our coffee cup. A negro is stationed at each table to keep the dishes filled and twelve men can keep one black in great haste for a time. The food is well cooked and abundantly served and of good variety.

After breakfast we marched over for more examinations to the calls of the regulars having their fun with the "rookies." At the examining room we again strip and are carefully gone over. Fingers are examined, arms and shoulders tried out; we are made to hop three times around the room on one foot and then around on the other. Then the examiner tests the heart and lungs, looks at our eyes and teeth, calls out the various bodily imperfections, and finally permits us to dress. This is all? Oh, no! we cross to another room and have our eyes and ears, nose and throat looked into. Previous to this we have had to pass an eye test and a hearing test. It is no wonder we are able to hear the mess calls so easily after having our hearing certified by the Government.

The above having all been passed and a few weeded out, we are again lined up and hear the captain give the words at the head of this article, and five minutes later is too late to back out, for we are promised to the service of our flag and country for three years active duty and four years reserve. However, this is with the promise of the President that at the end of the war we will receive our discharges.

Having been duly passed and certified we receive our outfit. Each man receives a coat and pants of olive drab, two flannel shirts, three changes of underclothing, eight pair of socks, one pair of shoes, and one pair of tennis shoes, a hat and hatcord, which is the distinguishing mark of his branch of the service.

Blue is the infantry; yellow, the cavalry; red the artillery; purple and white the hospital corps; red and white the signal service; and orange and white, the colors of the writer, the aviation corps.

As a gift from Miss Helen Gould each now also receives a box containing razor, shaving brush, tooth brush, hair brush and comb, shoe brush, whisk broom, box of shoe polish and cake of soap. Also a housewife with needles, thread, scissors, buttons and pins.

After this we are again marched to the hospital, and each man is vaccinated in his left arm and receives a hypodermic injection for typhoid inoculation in the right. For about five days every man is very careful of his right arm, and just when it feels normal again his attentions are centered on his left, where the vaccine is starting to take. The prevailing idea is that Job should have joined the army and then he would have had something to kick about.

In spite of the crowded conditions, the haste, and the ignorance of newcomers, we receive good treatment, and our chief complaint is one article of clothing not yet mentioned—our **fatigue clothes**—and they are well named: blue overalls and jumper, and robed in these we are initiated into the art of handling a pick and shovel, cleaning camp, washing dishes, or working in the kitchen helping prepare for meals.

A word about the men themselves. They are from all walks of life; many have given up good positions to enlist; they are from all states and of all degrees of education. The college man bunks next to the man who has crossed the country a dozen times and never yet paid tribute to th railroads. But all are enlisting for one purpose—their country has called. Literally hundreds are high school boys, enlisting either with their parents consent or are of age.

It has been the writer's privilege to visit in peace times where he has just been stationed as an enlisted man. The personnel of the men now is entirely different and the general appearance much bettr. The men now are enlisting for more than "three square meals."

After duly becoming soldiers we are held for from a few days to several weeks and then sent to various posts in the states and in the islands. And while being held we see to it that the incoming recruits do not lack the same "kind" attention we received.

GEO. H. DeKAY, JR.

ANOTHER CALIFORNIAN WRITES FROM NEW ENGLAND.

Editor of The Pacific:

I want to take this opportunity to thank all, whoever they may be, I know no names, for the way the doors were opened for me in a four months' trip of travel and study while occupying Congregational pulpits over the U. S. I have learned much and reached some definite conclusions of value

to me and possibly of value to others to whom I may be privileged to address myself.

A splendid unanimous call of such an unusual presentation made me sure that my place for the time is in old "First Church of Christ," Milford, Conn., organized in 1639. Doors seemed to open in all directions at once, ranging from teaching in California, social work in one of the greatest industrial plants of America, chaplaincy in the army—eight different doors in all. The writing seemed clear for this place. My friends may want to know that I have been appointed to take the examination for chaplaincy in the U. S. army. Have taken that examination successfully and now will probably be offered a comission. I hope to be able to accept the appointment if there seems to be a demand for me in that work.

Milford is a growing town of 10,000 people, but in reality it is a suburb of New Haven and Bridgeport. It is nine miles from Yale and eight miles from the heart of Bridgeport, and about sixty miles from New York City.

The thing I like best about the location is that it is only nine miles from Dean Chas. R. Brown. He is as popular in this section of the country as he was in the West. He is regarded by some of America's leading statesmen as one of the greatest, if not the greatest preacher that has ever come into their lives. Yale School of Religion is thriving under his inspiration and leadership.

Things are not all strange to me here inasmuch as the West New Haven Association in which I am locating has in it both Rev. H. R. Miles and Dean Brown, with whom I was privileged to be associated in the Bay Association. Just on the other side is Dr. Wm. Day of Los Angeles, who also is already making himself felt for good in the largest city of Connecticut. It is interesting to note the high percentage of western men who are settled in Connecticut churches.

California has the reputation of being a place where new things are tried out, but I find in Connecticut just as much disposition to go forward as I find in California. Connecticut wants a little more time to weigh a situation before it begins to act.

Milford is a city of beauty and summer resort facilities. It is a bathing resort in salt water, to the Atlantic in this section what Santa Cruz is to the Pacific. But in addition to its summer features it is a substantial town of much vitality.

The First Church Men's Club has an enrollment of 270 men and as a result I am hoping to let Plymouth of Oakland hear that their deeds have been an inspiration.

May I further while thus engaged in saying the nice thing, say that of late The Pacific has been registering very high in my estimation.

Yours truly,

LESLIE B. BRIGGS.

SPRING MISSIONARY MEETING.

It is the custom of the Northern California Branch of the W. B. M. P. and the Woman's Home Missionary Union of Northern California to hold their June Quarterly meeting with one of the suburban auxiliaries. A cordial invitation having come from the ladies of the Redwood City Church, it has been arranged to meet with them this year on the 7th of June.

The Program Committee, consisting of Mrs. Roy M. Campbell, Mrs. Huber Burr and the two presidents, is busy and will be ready to report in full in next week's "Pacific." Among the speakers secured are Rev. Geo. H. DeKay who will talk on Home Missions in California; Mr. B. C. Matthews of the Madura Mission, India; and Mrs. William Wallace of Mexico.

The train for Redwood City leaves 3rd and Townsend at 9 a. m., from the East Bay District take the 7:40 train for the ferry. Ten-ride tickets from San Francisco will accommodate five persons for the round-trip at a cost of 89 cents each.

Let there be a good delegation from all surrounding districts to this meeting which promises to be one of unusual interest!

Remember the date, June 7th, 1917.

NOTES AND PERSONALS

The Rev. L. P. Hitchcock has resigned as pastor of the West Side Church at Pasadena.

The Rev. F. W. Dean of Olivet Church, Oakland, gave the graduation day address at the school for the blind in Berkeley last Sunday.

A press dispatch from Worcester, Massachusetts, states the Rev. Dr. Bradley has declined the call from the First Congregational Church of San Francisco.

Next Monday at the meeting of the ministers in San Francisco, the Rev. A. S. Donat will speak concerning the State Sunday School Convention which was held last week in Oakland.

Among the pulpit supplies for First Church, San Francisco, for June are the Rev. Dr. Gammon of Chicago, one of the district secretaries of the Congregational Sunday School and Publishing Society; and the Rev. Hilton Pedley, one of the American Board Missionaries to Japan.

The Rev. H. S. Burgess, of Seattle; who edited the Washington edition of the American Missionary, temporarily has been succeeded by the Rev. John H. Matthews, the Superintendent of the Congregational Sunday School and Publishing Society for the Pacific Northwest.

The Rev. Rockwell H. Poter, of Hartford, Connecticut, has declined the call to the Pastorate of the First Congregational Church of Los Angeles. Mr. Potter's church in Hartford did not wish to give him up, and the state of his health was such that he hesitated about entering on a new work which would be more of a task than that in which he is now engaged.

A copy of Albert W. Palmer's Hymn of Loyalty—dedicated to President Wilson—was sent to the President, and Mr. Palmer has had the following word in return; "I have been greatly pleased and touched by the action of the Plymouth Church in sending me a copy of your Hymn of Loyalty, and I want to express to you in person my sincere and heartfelt appreciation"

The Rev. Dr. Raymond C. Brooks gives two addresses this week at the Washington State Sunday School Convention in Seattle, and goes thence to Walla Walla, where he is to officiate at the marriage of Mr. Fred Morrison and Miss Helen Adams. The pulpit of First Church, Berkeley, will be occupied by the Rev. Samuel C. Patterson next Sunday. There will be an evening vesper service, at which Mrs. Emrich will speak.

The May number of "The Friend,' of Honolulu, had this editorial note: "It is with the deepest regret that we hear of the death of Mr. David A. Curry which is announced as having occurred in San Francisco April 30th. By the many thousands who have known him at Camp Curry the tidings will be received with a sense of real personal loss, and the Yosemite will be robbed of many charms with which his hospitable personality invested it. To have known him at

all is a privilege, and those who became better acquainted with him became his silent and devoted admirers. During the visit of Mr. and Mrs. Curry and their daughters in Honolulu last autumn they won many new friends in this city, and it is one of the testimonies to Mr. Curry's winsome quailties that for weeks afterward boys around town were imitating the Stentor's call, and telling of the beauties of the Yosemite as he had so graphically pictured them. To make everybody happy was his ambition in life and that was the secret of his wonderful success in the camp which he carried on for 18 years. That camp was founded in 1899, during which season there were 290 guests. In 1915 the number of guests in Camp Curry was 11,715. It is probable that the total number in the 18 seasons is not less than 75,000. They have come from all parts of the world, and in all parts of the world the sound of the wonderful voice of the Stentor of the Yosemite, and his genuine concern for the happiness of all will be remembered with gratitude for the privilege of having known him and with unfeigned regret that he is with us no more"

RIVERSIDE.

A series of lectures by Dr. Aked has been announced, the proceeds of which are to be devoted to the building fund of First Church. The lectures are to be given in the cloister of the Glenwood Mission Inn under the auspices of the Ladies Union of the church. They will include: May 25, "The Romance of the Golden West;" June 1, "William Ewart Gladstone, and His Legacy of Inspiration to the English-speaking World;" June 5, "Can the Leopard Change His Spots? Sure! The Most Hopeful Fact in the History of Mankind;" June 8, "The Strongest Man on Earth;" June 13, "The Impossibility of Everything; a Cheerful View of Life."

The people of Riverside were brought to realize that this city would have an unusual treat when the announcement was made that Dr. Aked had been secured as pastor of the First Congregational Church for several months this year. When the famous pastor and lecturer arrived, he announced that he had come prepared to serve the community as best he could. He has done so from the start, giving much of his time to local organizations and societies.

Dr. Aked has been asked to give an address in Los Angeles on Flag Day. The Los Angeles committee wrote: "We want an address on 'American Ideals in the Present World Situation,' one that will inspire the right sort of patriotism without dividing the sentiment of such a mixed assembly. The program committee have decided that you are the one best qualified to render such a service on this notable occasion."

Riverside would be glad to lend her distinguished speaker to Los Angeles for this occasion, but unfortunately a Flag Day celebration is being arranged for here on the same date, and Dr. Aked is wanted as speaker. If one of the two could be persuaded to take a phonographic presentation in place of the original, the problem could be solved. At present no solution has been reached.

Dr. Aked will give here on Memorial Day his lecture on Abraham Lincoln.

A SUNDAY SCHOOL THAT GETS RESULTS.

The Sunday School Executive, a magazine published in the interest of the Greater Sunday School, had in the April number an illustrated two-page article, setting forth methods of work in the Sunday school in the Mission Congregational Church, San Francisco. Among the rather remarkable results achieved is an average attendance of 120 out of an enrollment of 130. This, with the exception of the two summer months when many are out of the city.

Hanging on the walls of the Sunday School room is this watchword:

Our Aim.

Every member present
Every Sunday on time
With his own Bible
A studied lesson
A liberal offering
A mind to learn
A worker for others.

In some way this is also on the hearts of the members of the school; it does not hang on the wall merely.

This article to which we refer states: "The remarkable attendance record of the school is due largely to the fact that pupils know there is always something interesting in store for them."

Among other things written concerning this Sunday School is this: "A more faithful and loyal corps of teachers and officers cannot be found, than those in this Sunday School. Regular monthly business meetings are held and it is an exceptional thing that will keep any one away."

The school has a **"Witness Day."** Careful and prayerful preparation is made for this. "Last year at the October business meeting, the teachers and officers agreed to pray every day at twelve o'clock that they might be guided in their plans for this day, that the hearts of the boys and girls might be opened, and that the teachers be given wisdom in presenting church membership to the members of their classes."

"The school gives generously to missions and many novelties are introduced for the purpose of stimulating such giving. One of these was A Christmas Ship in August. The Ship was built in front of the Sunday School room. On the appointed day, the members of the school brought their gifts. Suggestions as to the most acceptable things to bring, had of course been made. Class by class they marched up and deposited their gifts in the ship. This missionary ship sailed for Diong-lo, China, the following week, that is, the gifts were packed in a box by the Missionary Superintendent and sent to headquarters, ready to go to the boys and girls across the waters in time for distribution at Christmas."

PILGRIM CHURCH, PORTLAND.

Pilgrim Congregational Church of Portland, Oregon, had a very pleasant experience recently. In view of the financial condition of the church the trustees thought it wise to make some sort of an extra effort to raise funds in order if possible to secure a loan for the balance from the Church Building Society. Assessments for street improvements and other obligations were pressing so heavily that it was apparent to all that we could no longer postpone action despite the stringency of the times. A social gathering was arranged for the evening of April 20th and our good friend Wikoff of the Building Society was invited to be with us and aid us in the effort to raise $450,

After a very interesting program of music and readings under the charge of the Y. P. S. C. C. E., Mr. Wikoff presented the matter to the gathering and with surprising kindliness the friends responded to his appeal. The following Sunday Mr. Wikoff spoke at the morning service and again presented an appeal and again met with a fine response. Later the First Church of Portland came to the

assistance of Pilgrim and as a result the amount was fully subscribed. Pilgrim Church feels greatly elated over the result and is grateful to the friends who so splendidly helped in the hour of need and especially does it appreciate the kindness of the First Church. Mr. Wikoff proved himself a real general in the way in which he led us in this campaign.

Dr. W. C. Kantner, the pastor, and the membership of the church are looking for greater things in Pilgrim's future.

WASHINGTON.

Northwestern Association of Washington.

The twenty-sixth annual meeting of the Northwestern Association of Congregational ministers and churches was held in the Lowell Church, Aaron I. Ferch, pastor, on May 8-9. The topic was "The New Era," and the key note, "Forgetting those things which are behind and reaching forth unto those which are before." The moderator, Mr. Gomer Thomas, a Bellingham attorney, made an excellent presiding officer. His address on "A Constructive Social Program," was a message for the times. Rev. D. E. Wilson, Machias, spoke on the theme, "Dead Pilgrims and Live Ones." He described Congregationalism as the melting pot of denominationalism. The duty of re-stating the Pilgrim ideals in modern terms was urged. Rev. R. C. Waddell, Monroe, discussed "The Problem of our Youth." He explained the purpose and power of the Boy Scout movement. Rev. C. J. Swain, Arlington, always the bearer of an inspiration message, gave an address on "The Inner Spiritual Problem." "World Problems" were ably discussed by Rev. E. E. Flint of Everett, Mrs. I. N. Cone of Bellingham, presided at the Woman's Hour. A group of children under the direction of Mrs. A. I. Ferch gave a missionary and patriotic drill with good effect. Miss McLafferty, of Tacoma, presented the work of the Women's Boards. The Association sermon was preached by Rev. W. E. Powell of Ferndale, who delivered a stirring message. Mr. Powell digressed long enough to state that he left the Baptist Church and broke into the Congregational Church because he was looking for an unsectarian church.

A pleasing feature of the program was an address from a pastor of another denomination. Rev. Charles T. Hurd, the new pastor of the Mount Baker Presbyterian Church, Seattle, gave a splendid address on "Religious Education."

Devotional half-hours were conducted by Revs. W. R. Parr, R. M. Pratt, J. D. Hudson and O. A. Stilman. The new superintendent, Rev. L. O. Baird, D.D., made his first appearance and greatly impressed the ministers and delegates with his fine Christian bearing and business ability. His evening address "The Conquering Church," will long be remembered. It was the watchword of a master workman, the product of a real vision of life. Under his leadership Congregationalism will find its place in this great and growing State. A reception was held at the supper hour to Dr. Baird, Mr. Wilson acted as toastmaster in his usual happy vein. Many appropriate toasts were offered.

Most of the churches reported accessions on confession of faith. Several churches were reported without pastor: Bellingham, Snohomish, Sultan, Edmonds, Leavenworth and Lopez.

The following report of the nominating committee was accepted and carried unanimously:

For Moderator, Rev. J. D. Hudson; Assistant, Rev. R. C. Waddell; Business committee, Mrs. G. O. Alston; Delegates to National Council, 2 years, Mr. Gomer Thomas; 4 years, Rev. E. E. Flint and Dr. Nash, President of the State Normal School. Place of next meeting, Ferndale. Preacher, Rev. D. E. Wilson. The following resolution was adopted: "Whereas, Dr. Lester L. West, who was for years pastor of our church in Everett, and a member of this Association, has been called home to that higher and more glorious life, we wish to express our sympathy with the family in their loss and to put upon record our sincere appreciation of his life and character and his worth to the Kingdom of God upon Earth. Dr. West lived in the presence of the Master. Conscious of the vision of a world dominated by spiritual power he preached with an earnestness that left permanent impressions. He was noted for his intellectual attainments. A wide reader of the literature of the day, he freely gave that which he had received. The funeral service, under his ministrations, was made a time of great comfort through his message of Christian optimism. He knew how to "rejoice with those that do rejoice and weep with those that weep." We commend his loved ones to the Father's care."

Rev. H. H. Wikoff of San Francisco, was present at the association and presented the cause of "The Pacific." The Association unanimously voted in favor of the paper becoming a denominational publication.

For The Children.

THE SPITE HOUSE.

"You're mean, Kitty Perkins."

"So are you, Patty Parker; and, if you don't look out, I shall take all my things out of this playhouse and have 'em somewhere else. Then how would your old playhouse look?"

To grandma, sitting on the veranda, the cross voices were wafted loudly from the corner playhouse under the plum-trees, and grandma looked troubled.

"Kitty! Patty!" she called clearly.

At first Kitty and Patty did not hear, their own voices were too loud; but, when grandma walked down across the lawn, and stood in the doorway of the playhouse, they both looked up, just a little ashamed.

"Did you ever hear about the 'Old Spite House' in Marblehead?" asked grandma, smiling. "Come up on the veranda and have a pepermint while I tell you about it."

Kitty and Patty loved peppermints, and, moreover, they loved grandma's stories, so, without looking at each other, they walked stiffly beside grandma up to the veranda.

"Down in the queer old town of Marblehead on the Massachusetts shore," began grandma, when Kitty and Patty were settled on either side of her, munching the pink peppermints, "there is a very odd-looking house. It looks just as if some one had taken a big knife and sliced out a quarter of it, just as you cut a square corner out of a loaf of cake."

"How funny!" cried Kitty.

"What made it that way?" asked Patty.

"That's just what I'll tell you, if you'll listen," said grandma.

"There once were four brothers who lived together in that house when it was a whole house and not three quarters of one. Then one day the brothers had a quarrel, and

one of them said, 'If I can't have my own way, I shall go off, and take my share of the house with me.'

"But the three brothers did not give up, and the next day the other brother came with workmen, and they measured the old house and divided it into quarters. Then they sawed, chopped, and cut and took away one quarter to another place, and there the fourth brother lived all alone. Every one in Marblehead knew about the quarrel. So the story has come down to this day; and, if you go to Marblehead and follow a certain winding little street to the water's edge, there you will see the 'Old Spite House,' as it has been named."

Kitty and Patty were quiet as grandma finished the story.

Then Patty said slowly: "I guess we don't want our playhouse to be a spite house. Come on, Kitty. Let's have dinner for the dolls."

"All right," said Kitty, happily.

"And here are some pink peppermints for dessert," said grandma, as she kissed each little girl.—Emily Rose Burt, in Sunday School Times.

For what should we live? Is it not to succor those who need us, to make paths a litle less rough for tired feet, to bring smiles to faces hardened by anxiety or tear-stained, to kindle hope in souls that despair?—J. T. Sunderland.

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